

(boatmen bear people) across a river
in a boat
fighting like a hero, defend us from the
reviling (of
the foe).

STJKTA IV. (LXXL)

The *EisM* is EJSHABHA son of VISW^MITEA ; the
deity is the
same as before ; the metre of verses 1 to 8 is
Jagati, of verse
9 *TrisJitulh*.

1. The donation is given ; the
vigorous (*Soma*)
enters his resting-place, and, vigilant,
guards (his
worshippers) against the malignant
Rdkshasas ; the
green-tinted (*Soma*) produces the all-
sustaining water
of the sun;² (he places) the mighty sun²
to cover
the two worlds, to purify (created
things).
2. The powerful (*Soma*) advances
with a roar
like a slayer of men; he puts forth
that *Asura*-
slaying tint³ of his; he abandons bodily
infirmity;
the food⁴ goes to the prepared (altar);
he assumes
a form advancing to the outstretched
(filter).
3. Expressed with the stones by the
hands (the
Soma) flows: he moves like a bull;
(worshipped)

¹ Or, taking *ndbJiah* as accusative and *pay ah* as
genitive, " the
firmament the supporter of the water."

² *Brahma* is explained as " the mighty
uplifted one that
destroys darkness or the supreme sun"
(*parwridham*, as if
deriving *brahma* from *vrindh* or *Irimfy*).

³ *i.e.* green; or *varnam* means "protecting strength."

* *i.e.* the *Soma*: *pituh* means "juice" or "food."

Sayana

explains *tana* at the end of the verse as "in the filter out-stretched by the sheepskin," as if it were a participle passive of *tan* in the locative.